

one object of the Christian minister, his supreme motive, should be to *make* the world see Christ.

The subject of Christ's discourse was Himself. Think of a man standing before a world in its poverty, sin sick and sin burdened, blind, captive, broken hearted, and declare that the only remedy for all this spiritual ailment is in Himself. Only God himself could make such a claim as this.

Surely the preacher need not be discouraged if his message is not well received. If people turn away angry, he not despair, for so they treated the Lord's own message concerning himself. He came to heal the broken hearted, but they turned away from him and would not be healed. All, however, without exception, bore witness to the wonderful and gracious words which proceeded out of his mouth. It is not enough that we say nice things about the sermon; if we would be profited we must both *hear* and *do*.

THE REVIVAL SEASON.

For some reason the winter has become the special season for revival work in the Brethren Church. In a former editorial we called attention to the fact that the revival season should continue the entire year. However since most of the revival work is done during these winter months, the question that confronts many a pastor, is, Shall I conduct my own revival or call to my assistance a professional evangelist? It is an important question for the pastor who is living in the fear of God, and the burden of whose heart is the conversion of souls. That there is a sphere for the evangelist we do not doubt, but if you are pastor of a well organized church, you will do well to consider carefully the following interrogations, which we take from the *Christian Advocate* of New York:

1. Do you wish to perform an act which will be regarded by many as a confession that you are unable or unwilling to become the instrument, in the hands of God, to rouse and carry forward a revival of religion and to win souls to CHRIST and identify them with *His* Church?

2. Do you realize that no one can do his best when he has consciously or unconsciously shifted his responsibility to the shoulders of another, and that a professional evangelist is one who claims special gifts in soul-saving?

3. Have you duly weighed the dangerous character of the experiment? Are you sure that you can take care of the great number of manifesters of interest

who, if the evangelist succeeds, will be left upon your hands for training? Are you awake to the vital consideration that if he fails to secure such a number it will be years before anything effective can be done in the church and community?

4. If you as a pastor are asked by your people to procure an evangelist, have you duly considered the estimate that they must have of you to make such a proposition? and have you humbled yourself before God in view of the possibility that your course has been such that they do not believe that you are suited to be a leader of your own detachment of the army in a hand-to-hand conflict with the foe? This must be their motive in asking you to get an evangelist, unless they know that they are wholly unfit to co-operate with you and wish themselves to avoid the responsibility.

Personal Mention.

Brother W. A. Welty reports progress in his canvass for the college.

Brother J. D. McFaden, begins his work in the city on Sabbath, October 25.

Brother L. S. Bauman reports one applicant for baptism, and the work progressing nicely.

The address of brother Jesse Calvert has been changed from South Bend, to Warsaw, Ind.

Brother W. W. Summers reports two baptisms, one at Salem and one at Maple Grove.

We are sorry to hear of brother Arthur Brubaker's misfortune as reported by Brother Lair.

Brother J. C. Mackey of Meyersdale, Pa., reports three accessions by baptism in the Salisbury charge—a father, son and daughter.

Brother McFaden reports collections for the Tract Work as follows: Carleton, Nebr., \$7.37; McLouth, Kan., \$3.00. Total \$10.37.

On a postal card brother J. M. Bowman says: "I like it (the paper) splendidly. Two accepted Christ to be their Savior, last evening."

Brother Jos. I. Hall writes that the work in his section is doing nicely. Two have recently been received by baptism, one of whom expects to prepare for the ministry.

Just before going to press we received the following from brother W. W. Summers: "On my way to conference, I baptized four at College Corner. Immense congregations and the work moves on."

In this issue appears the report of Brother Yoder's work for the year. We would call special attention to this report. There have been 106 accessions, 99 of these by baptism. This is an excellent showing. Note the different societies kept in working order: The S. S. C. E.; the Sunday-school; K. C. of C. E.; Jr. K. C. of C. E.; Brotherhood of Andrew and Philip for young men; Missionary Circle; Cottage Prayer-meeting and a general Prayn-meeting. The Juniors number 80 members, while the prayer-meeting is attended by, from 50 to 100 members. To preach each Sabbath and keep all this machinery moving without friction requires more than ordinary generalship.

Brother C. Forney's address has been changed to Beaver City, Nebr. He informs us that he is ready to do evangelistic work this fall and winter. Persons desiring his services will please address him as above.

A note from brother J. D. McFaden says: "We had a good conference. Two members received at Carleton, last appointment." What better recommendation does any minister need than this—reporting conversions at his last appointment.

Sister M. C. Meyers, of Mt. Pleasant, Pa., has our thanks for these encouraging words: "We are proud of our church paper. We could not do without its weekly visits to our home. It is always hailed with delight and read with pleasure and profit. It ought to be found in every home in the Brethren Church."

HERE AND THERE.

Some people think the Lord is greatly delighted to hear them tell how great sinners they used to be.

I do not wonder that the Editor and Publishers get out of patience with some of their subscribers, if they are like a western man who hadn't paid his subscription for six years, then ordered his paper stopped because the Editor was not right (in his opinion) on the money question.

According to the way some people pray, the Lord must be, either very "dull of hearing," or in some far away place, hid in the infinity of space.

There are some people whom I know that would much rather have the Lord come to meet them in the church while singing, "Nearer My God, to Thee," than when at home "setting up" stoves for their wives.

Think of a man worth \$50,000 singing with his whole heart, "Lord, I care not for riches" etc.

It is really "funny" to hear the laziest man in the community, the man who never does a stroke of work, go to church on Sabbath and sing in vociferous tones, "Welcome, sweet day of rest."

This much I have observed. The average man who goes to church knows about as much of the minister's text as the little girl who heard a minister preach from the text: "My cup runneth over; surely goodness and mercy shall follow me all the days of my life." When asked if she remembered the text, replied: "Yes, indeed. It was this: 'Mercy! Goodness! My cup's tipped over.'"

If you would like to know what a man's religion is made of, sneak around to the back door to hear what he says when his wife asks him for money to buy a hat.

The man who can sing, "I am happy all the day," while tacking down carpet, and striking the nail of his finger, instead of the head of the nail, has a religion of the genuine kind.

QUIET OBSERVER.